THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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UP to the period marked by the first earthly King called Ikshwaku, the Ruler of mankind was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. The ideas implanted then, having been set in motion by one who knew all the laws, remain as INHERENT IDEAS *to this day. The Being appointed to help and guide the race at its beginning had himself, ages before, gone through incarnation during other creations, and had mounted step-by-step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on to-day, preparing some Being for similar work in ages to come.* —W.Q.J.

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

That which is hard to see, which has entered the secret place, and is hidden in secret, the mystery, the ancient; understanding that bright one by the path of union with the inner self, the wise man leaves exultation and sorrow behind.

—*Upanishads*

THEOSOPHY

Vol. XXXVIII **December, 1949** **No. 2**

SOLSTICE

THIS month, Christians will make the 25th an occasion for special memory of the "Christ-Savior," the Prince of Peace. Theosophists will observe the 21st of December, a Sun-cycle, for they look to Nature and Nature's Gods, and venerate "living *human* Mahatmas" as witness to human potentiality and the evolution of soul. What is the difference between the 21st and the 25th? A world of philosophy separates the two, for in pagan occult tradition the time of winter solstice appears to have been connected with the Mysteries of Initiation. The unphilosophical West, having lost the meaning and times of the cycles, has telescoped into a single historical period the long history of the soul on its journey to the Self. What should be, perhaps, a "daily initiation" has become one long-past event in the life of another Being, mysterious, unique, and finished.

What is the significance of the Christmas cycle? What will give man himself a key to it? Is there a sense in which each incarnated being enacts the sun-god rite, and adheres to a yearly cycle like the Sun's? How can the Real Man celebrate on December 21-25?

Let us take H. P. Blavatsky's account of one three-day ceremony of initiation, called the "Sleep of Siloam" in the traditions of Asia Minor, Syria and even higher Egypt to this day.

> The initiated adept [H.P.B. writes], who had successfully passed through all the trials, was *attached,* not *nailed,* but simply tied on a couch in the form of a *tau* . . . of a *Swastica* without the four additional prolongations . . . [and] plunged in a deep

> sleep. He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, or Patala (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom. . . . Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man.

How different this "Crucifixion" from the tragic fable of the "only Son of God"! Is there not a God in every man who comes each day into the darkness of a world where souls are still asleep? Does not man's daily cycle—to say nothing of his year—invariably include an interval of god-like existence, a solstice when the soul is still, in its own place? "Swapita," said the ancients, at a death: "he is gone to his own place." So might it be said of all the lesser intervals when the soul retires and the body sleeps.

The sleep of living things, of Great Nature, is longer than man's, and one purpose of observing the season cycle is that mind-beings enrich the awakening in the Spring by "works of charity" in the time of solstice. The thoughts and deeds of men are reflected in all the spheres of being, since man, having achieved the consciousness of self—individuality—is the prototype, the microcosm, the goal, the initiator and the guide of the rest of Nature. But while man has a more responsible part in evolution than life in the state of class-consciousness, the human condition is yet only a transition stage. Beyond self-consciousness is Selfhood—the realization of the Self of all. Man, when he sacrifices the sense of separateness by service to forms of life which cannot respond in kind, removes also the barrier of selfishness between himself and the full beneficence of Self-realizing Beings.

The dedication of a particular day each year to the "giving of gifts"—whether things or thoughts—does not mean that the gifts of wise goodwill to all that lives are ever out of season. He who

knows the "ultimate divisions of time" will mark not only the great cycles, but all their smaller correspondences, as well as their analogies in states of consciousness. The "seasons" inhere in the interval of a day, from morning to night and night to morning. Even an hour, and perhaps also a moment, has its solstice, its spring, another solstice and its autumn. There is always an auspicious time, when man can move with the cycle's whole force and draw upon the peak of his own power. Thus "Christmas comes but once a year," yet its meaning may be made manifold throughout the year.

If man aspires, the gods "descend to meet"—and the cycle of the "Spirit Sun within" is not limited by human days, nor earthly seasons.

"Break a Single Link . . ."

In reality these fires [the Hierarchies of "Sons of the Fire"] are not separate, any more than are the souls or monads to him who seeks beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation.* For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way. —H. P. Blavatsky

AUTHORSHIP OF SECRET DOCTRINE

[EDITOR'S NOTE.—In 1893, two years after the passing of H. P. Blavatsky, the departure from the lines of theosophical work she represented was becoming evident—to those who knew the "lines laid down." In India, Col. H. S. Olcott, president of the Theosophical Society, was publishing his memoirs, *Old Diary Leaves,* in monthly installments in *The Theosophist,* and among the misleading notions his personal viewpoint gave rise to was the belief that he understood H. P. Blavatsky and her "mistakes." In London, A. P. Sinnett, the widely-known author of *The Occult World* (1881) and *Esoteric Buddhism* (1884)—both books based on correspondence with Mme. Blavatsky's Adept teachers or "Masters"—was asserting that he had received communications from the theosophical Mahatmas through channels other than H.P.B. In America, therefore, Wm. Q. Judge, Vice-President of the Society and editor of the *Path* magazine, was endeavoring to focus attention on the teachings themselves and on H. P. Blavatsky as Recorder of Theosophy, rather than as a private personage or a would-be Leader.

The eighth volume of *The Path* opened (April, 1893) with the short article reprinted below. This unsigned editorial by W.Q.J. draws to a focus two main lines of thought that had dominated his contributions to the previous volume of the *Path:* first, the program of the Theosophical Movement and, second, the laws and function of occult phenomena. The first point of emphasis characterizes "Theosophical Symbols" (April, 1892), an analysis of the seal of the Society; "What Our Society Needs Most" (September); "Seventeen Years Ago and Now" (November); "What the Masters Have Said" and "A Reminiscence" (February); "The Mahatmas as Ideals and Facts" and "H. P. Blavatsky on Precipitation" (March); and the last of the occult tales by "Bryan Kinnavan"—"The Coming of the Serpent" (March). (These articles are reprinted in THEOSOPHY IV, 74; XXXI, 125; II, 563; III, 43; XXXII, 285; XXXI, 270; XXXVII, 294; II, 194 and also *Letters That Have Helped Me,* p. 247.)

In the second category, and in line with the Third Object of the Theosophical Movement, Mr. Judge presented the *laws* of occult phenomena—a knowledge of which would have prevented many misconceptions and several tragic chapters in theosophical history.

"Mesmerism and the Higher Self" (May, 1892) reviewed a book of Mr. Sinnett's which betrayed some confusion over mediumship and the trance state (extremely important in view of Sinnett's claims to Mahatmic "messages"). In the December issue, "Imagination and Occult Phenomena" discussed specifically the means by which H. P. Blavatsky received and precipitated occult communications. (These two articles were republished in THEOSOPHY II, 414, and XXX, 272.)

In the next year, *The Path* entered the lists still more vigorously, beginning, as said, with "Authorship of Secret Doctrine." Mr. Judge, aware of dangerous cross-currents among prominent theosophical writers and workers, strove unceasingly to hold before his readers the impersonality of Theosophy and the Theosophical Movement. A certain measure of uncertainty existed with respect to Mahatma letters, yet it is doubtful that those who most persistently agitated this question were profiting by the explanations furnished quietly by Mr. Judge in the pages of *The Path.* It is also extremely unlikely that the "Masters' statements" as to their responsibility for the production of *The Secret Doctrine* had the effect of spurring such disputers on to actual perusal—let alone sustained study—of its contents. "A Word on the 'Secret Doctrine'," published in October, 1893, six months after "Authorship," contains the declaration: "One of the most valuable effects of Upasika's [H.P.B.'s] mission is that it drives men to self-study and destroys in them blind servility to persons." But how many members of the T. S. and how many readers of the theosophical magazines and books were availing themselves sufficiently of "Upasika's mission" to reap the results mentioned?—Eds. THEOSOPHY.]

A GOOD deal has been said about the writing of *Isis Unveiled,* and later of the *Secret Doctrine,* both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H.P.B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the

fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine,* however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism,* as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H.P.B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

> I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine,* when ready, will be the triple production of [here are the names of one of the Masters and of H.P.B.] and _____ most humble servant [signed by the other].

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to _____, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H.P.B.], partly by myself and partly by my brother _____.

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H.P.B.'s name], _____, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H.P.B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from _____, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF

EVERYDAY PARADOXES

Many who have not learnt to argue rationally still live according to reason.

Many who commit the basest actions often exercise the best discourse.

Fools frequently become wise under the pressure of misfortunes.

It is necessary to emulate the works and actions and not the words of Virtue.

—*Lucifer*, March, 1891

A WORD ON THE "SECRET DOCTRINE"

There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine,* as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists," issued by H.P.B.

ANNIE BESANT
WILLIAM Q. JUDGE

MISUNDERSTANDINGS have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H.P.B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for

years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H.P.B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have *not* "abandoned her". She is *not* "given over to chelas." She is our *direct agent.* I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine.* Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.* It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be. . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K.H.

(Extract correctly copied—H. S. Olcott.)

"FOR DAILY BREAD"

WHEN economic burdens press heavily and the individual worker feels that the System is absorbing him in spite of his best efforts at resistance, there is born a new inquiry into the necessity for work and labor, and a new appraisal of the "law of compensation." One may have some reservations on money-making as the object of life, without holding to the opinion that money is "the root of all evil." Legitimate recompense for all effort is a necessity in a universe of law and order. The question next presents itself, What shall a man work *for*—what kind of recompense for what kind of effort?

A statement by William Q. Judge may open up the problem on another plane of thought. "If there be one unfailing test," he wrote, "one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only *psychism* can go hand-in-hand with material gain or allurements. . . ." Now, what does Mr. Judge mean? He was not advocating that people starve in their purity, but was simply repeating the warning that mixture of motives means confusion of ideals and ideas—leading eventually to breakdown in mental or physical health.

Mr. Judge applied this principle to mediums who accept payment for allegedly "spiritual" services, but perhaps his statement—however extreme it may sound when applied to the matter of earning money—is yet a significant clue. Unless a man has some work which stands for him as his own effort for spiritual development—and this need not be the employment by which he keeps himself fed and clothed—and unless this work is regarded as *without price,* he too must be a victim of "psychic" delusion. No man will ask payment for spiritual effort. Money may be earned in a variety of ways, or money may come to him as an after-effect, as it were, of his *real* work, but the things of spirit and the things of matter will each be kept on their own plane by the man of integrity.

It is pertinent here to recall that H. P. Blavatsky once described herself to the American theosophists as one who "has no property of her own, and has to work hard for her daily bread whenever she

finds time from her Theosophical duties." Her *Key to Theosophy* (pp. 286 and 308) shows how other theosophical workers carried out the same principle. Thoreau, with his one-man pencil industry, is a classic example of integrity maintained.

Ideally it might be that every profession partaking of the metaphysical—not only the clergyman as such, but also judge, doctor, schoolteacher and writer—should be pursued by those who do not have to support themselves by their professional services. The spirit of this idea is even now fostered by individuals here and there in every community, who feel that their work, whatever its form, is to encourage the higher aspirations of man and that their reward is the opportunity to continue so doing.

Is not every human power a "spiritual gift," deserving to be used for the benefit of others? Would not a philosophy of human dignity replace the "profit-motive" with the more generous ideal of *dharma,* natural duty? Theosophy teaches that since brotherhood is the dharma of the wise, their knowledge and power are at the service of mankind. To follow this principle is to choose, either as vocation or avocation, work that develops one's capacities and fills a social need. It is to find opportunities to use one's special abilities—and enthusiasm—in cooperation with others.

Money-making is not the root of our trouble, but certain attitudes toward Money indicate how drastically our civilization has departed from the plan of a "nucleus of universal brotherhood," or a *working* harmony. The indiscriminate "sale" of all manner of human, sub-human and inhuman proficiencies, no matter how trivial or useless; the exploitation of peculiarities of body, brain, psyche or mind for the sake of money or notoriety—these race-mind tendencies intrude false values upon the question of man's "appointed work in life." How foreign to the spirit of the age is the principle preached and practised by Bronson Alcott, the transcendentalist: Never do for money what is not worth doing for its own sake. And how many would agree that *there need be no thankless task?*

Action of all kinds may some day be examined solely from the standpoint of karma and dharma, law and duty, or, taken together, responsibility. The directions tendered to theosophical students in the writings of H. P. Blavatsky and Wm. Q. Judge show the need for arousing the *will to do*—the spiritual will to keep one's service

of others steady and true. Robert Crosbie passed on one such direction in these words: "There comes a time in our development when work seems useless and irksome, but W.Q.J. says, 'the disciple must work,' notwithstanding. I think that in the irksome work is the clearing up of Karma, and clarification of the sheaths. We are doing it all, bearing it all, for the Self."

A "DEDICATED MIND"

We must not ignore the fact that Bronson Alcott had a calling, a profession, at which he worked hard all his days. He was a thinker, a teacher, a "Dedicated Mind"—and if America had not yet provided for the support of such a person he must not turn aside on that account from his divine mission but must make what arrangements he could. He stood ready, and eager, to give his life; and all that he asked in return was a bare livelihood. . . .

There is no evidence that Alcott ever stipulated a fee for his services in conducting Conversations arranged by others. Always he took what he was offered, without a word other than simple thanks; and when he was offered nothing, as frequently happened, his thanks for the pleasure of talking with such interesting people were always forthcoming just the same. . . .

In Alcott's own life the uses of adversity were almost always sweet. He reminds one of a sentence written by his wife in one of her darkest hours: "There are some plants that must be bruised to give forth their sweetest odors." To him, furthermore, poverty was a sort of automatic good taste. It framed his life. It kept the nomad in him from mere aimless gadding. In almost everything except the small matters of prose style and penmanship and the construction of summerhouses it prevented the full efflorescence in him of a certain tendency to the flamboyant. On the whole, then, he was a better man because he was always poor. "Blessed be poverty," he once wrote, "if it makes me rich in gratitude and a temper that rails at none." We may say with assurance that it did do so. Furthermore, it gave him long and arduous discipline in what may be called the higher generosity. —ODELL SHEPARD

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"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

In Chapter Two, Krishna, whose advice has been asked at this troublous juncture, replies very strangely for one who is thought to represent the "Higher Self." Among the reasons he advances for Arjuna's forthright entrance into battle is that "mankind will speak of thy ill fame as infinite . . . if thou wilt not perform the duty of thy calling and fight out the field." Yet what does the Higher Self care about public opinion? Or is it only public opinion to which Krishna is referring?

Perhaps there is that in every man which wishes to see Arjuna succeed in battle, for all men are veterans of similar warfares. One man who succeeds, succeeds for all. One man, failing in his battle, disheartens all others. This must be the "ill-fame" which Krishna mentions. So every disciple, while facing innumerable forms of opposition in his gradual separation from unthinking submergence in a life of impressions and sensations, will discover much force of popular opposition, while at the same time he will feel a subtle force of approval.

Further stretch of the imagination can bring us to see that Bhishma and Drona, and all the "sons" or personifications of Dhritarashtra and Duryodhana *are themselves ready to see Arjuna take the field,* for if there is receptive intelligence within the body and emotional nature of man, it must be awaiting, so to speak, the impression of a fully conscious being's moral energy. Such an impression will enable it to leave its repetitive rounds of habit response.

Arjuna must attempt to assess his own weakness when assuming the responsibility for leading his forces into battle. Perhaps it is for this reason that Krishna does not spare his disciple in castigating him for the Weakness of Doubt. There are many kinds of doubt, and many pitfalls for each doubter. One does not really need to doubt, for instance, the wisdom of a teacher, any more than he has to blindly believe in that teacher's authority. Man's receptivity to the quality of doubt is actually in exact proportion to the blind

belief he has already indulged—a feeling of too little security frequently drives men to accept any kind that is offered, even such as is purely illusory.

Arjuna, like all doubters, is doubting himself: doubting that his struggle is worth the sacrifice. This is really the *only* doubt. All others are but ramifications of it. It may be suspected that the Adept is one because he neither doubts nor believes, because he refuses to live in those jumbled areas of emotion which sweep away the power of concentration. The Adept or Mahatma does not *know "everything,"* in one sense, and yet in another he does, for he knows it is the Law of Life to proceed always on the basis of what is known, without resorting to any of the usual forms of belief. This is the essentially scientific spirit of pure Theosophy, or, we may say, the theosophic spirit of pure Science. When one's "beliefs" are reasonable, there is no longer need nor room for doubt. Only when beliefs *remain,* unexamined and unimproved, are they a source of instability in the mind.

It must often seem to students that it "ill-becometh" one like Krishna to appeal to Arjuna's pride, and to speak so often of Arjuna's worldly reputation as a warrior, but is it not rather self-respect and honor of which Krishna would remind him? If pride were actually aroused, Arjuna would be a sorry candidate for Krishna's instruction. Yet there are two kinds of pride—that pride we associate with the word "foolish," which means an over-estimation of one's capacities, and then, that pride which can be equated with self-respect and honor. Krishna calls Arjuna to proceed on the basis of the Supreme Spirit—an impersonal spiritual principle within all things which makes the usual consciousness of self seem foolish, and shows that only consciousness of All-Self is in accord with reality. Krishna appeals to Arjuna *as an individual being,* which implies that individual awareness of Self is a key to human evolution.

On this basis, it should not be difficult to proceed on the assumption that *belief in oneself* is an absolute pre-requisite to an adequate moral sense. First, we cannot believe in others unless we can believe that we ourselves are capable of the goodness which we may expect to see manifest in them; and secondly, belief in oneself is the only protection against animosity. How could others disturb us if our belief in ourselves—in the Self—is firm and strong?

If we *distrust ourselves,* we are thrown into constant perturbation. Dissatisfactions with self cannot be conquered within unless we have sufficient self-respect and "pride" in our own moral capacity; otherwise, we externalize our conflicts. Human beings are *driven* to assert their moral stature, and if no other ways remain —if by actions they are not able to claim moral stature—they can only derogate others in the endeavor to show that, in some respects, they may be worse than themselves. Therefore, it is correct to say that the man who hates, hates only himself, while the man who can genuinely respect his own moral integrity does not need to be suspicious of others nor to derogate them.

All of the spiteful encounters between human beings have roots in a lack of self-respect, and, therefore, it may be an over-simplification to say that men should "think nothing of themselves" in order to be fully "moral" in their relations to others. At least, it would be just as true to state that the moment we are able to think of ourselves without an underlying cynicism we shall have more respect for our relationships with other humans. Carrying this line of speculation a step further, we may imagine that those who show the greatest callousness towards the lower orders of nature are also those who do not have much faith or "pride" in themselves. If man finds little to respect in his own forces of animal energy, he cannot be expected to deal intelligently with other manifestations of the same energy in the animal or plant worlds.

A teacher in an experimental school recently summed up all attitudes towards human experiences as either being "anti-life" or "pro-life." Certainly we cannot have a general feeling of regard for other forms of intelligence unless we have that regard for our own. Respect for, and belief in, our own integrity, our own qualities of heart and feeling, and our own powers of mind is a part of that universal sense of respect or *intelligent love* of all creatures, for which the great sages are renowned.

Toward Discrimination

In him who knows the difference between the nature of soul and mind, the false notion regarding the soul comes to an end. Then the mind becomes deflected toward discrimination and bowed down before Isolation. —Patanjali

STARS IN HEAVEN

The planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but the domains of various beings with whom the profane are so far unacquainted; nevertheless, having a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of *a* god, and the gods themselves are the temples of GOD, the Unknown *"Not* Spirit." —H. P. Blavatsky

The same elements which produce the planets of our system exist also in Man and in Nature. —Paracelsus

And, lo, the star which they saw in the east, went before them till it came and stood where the young child was. . . . They fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, incense and myrrh. —St. Matthew's Gospel

Behold Migmar [Mars], as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa [Mercury] extended in protecting love over the heads of his ascetics. Both are now servants to Nyima, left in his absence silent watchers in the night. —*Voice of the Silence*

AS we gaze at the clear sapphire sky of a December night, sprinkled with its bright jewels, it seems as if the corridor of the past opens before us and inspiration pours into our soul the seeds for present action and for future harvest.

Lonely, lonely is the Soul as it stands naked before the altar illumined by the flame of Truth, yet strangely serene and innerly centered, even as is the weary pilgrim when, after a long journey, he relaxes his limbs, sets his heart at rest, and reviews his experiences—drinking his fill of beauty and inspiration before the coming of the day. The earth slumbers; her quiet soft breath is audible; her dreams meet the flashing light of the worlds above. The pilgrim then sees a vision both from beyond and from within; he listens to instructions reaching him from invisible realms, boundless, silent, infinite. The Soul is awake; its watch begins. . . . It gazes through the worlds of light into a radiating vortex and deciphers new glyphs, further meanings. . . .

Overhead rides Taurus. It is a large constellation which includes the moving draperies of the Pleiades, the seven daughters of Atlas

(*Secret Doctrine,* II, 618-19, 785-6), around whose central point revolves the Universe—the focus-point which radiates ceaseless MOTION, or *divine breath* (*S.D.* II, 551-2). Its triangular horns, clearly visible, typify the male and female element, androgyne at the same time; Isis is represented with a head-dress consisting of a disk between horns, so are Osiris and Hathor; Artemis or Diana is shown with a crescent moon, also a horned symbol. From the immemorial times of Mythology, we see a long procession of Bulls, Cows, Rams, horned animals. The Bull, in Hindu Scriptures, represents on one hand the Earth or Life, as the symbol of terrestrial generation; on the other hand, the Bull of Siva, the Power which becomes the "interpreter of the divine voice," the Power which emerges from Latency. It operates the transmutation *into energy* of the supra-conscious thought of the Logos and, reflecting the Divine Mind, expresses it in creation (*S.D.* II, 24-5).

The constellation of Taurus is mystically connected with all the Sun-gods and with the universality of the periodical rebirths of Saviours. It stands as a landmark to the "Great City of God" and the "Mother of Revelations" (*Isis Unveiled,* II, 490; *S.D.* I, 657). Its triangle has many interpretations, one being that of Fire, Air and Sun or three occult degrees of fire, the meaning of which becomes clearer when one remembers that in Occultism to kindle a fire is to evoke one of the three great fire-powers, and to "call on God" (*S.D.* II, 114). Hence the enacting of the Mysteries began by lighting incense; in Samothrace, pure fire was distributed, after which a new life began. This was the "new birth" spoken of by Jesus to Nicodemus during their secret meeting (*Isis,* I, 132). At the end of the horns of Taurus shines a brighter star, called the bull's eye, Aldebaran—he who succeeds the Pleiades. It is from a certain point of the Ecliptic connected with Aldebaran that the calculations for a new cycle were begun (*S.D.* II, 785). The bull's eye reminds us of the Eye of Siva, the Wisdom eye—all penetrating—which, in man, reaches its full power when the Divine Triangle of Atma-Buddhi-Manas is manifest.

Before our vision passes the long procession of the Mysteries of Sol, Isis, Orpheus, Demeter, Dionysos, the Divine Births of Krishna, Buddha, Zaratushta, Jesus. . . . Their images pass by us under the serene radiance of the stars as spirits of light, identical in Essence.

Their story follows the same thread of mystical events, the same resolve and loving sacrifice, the same learning and teaching of Divine Wisdom.

The star of Bethlehem which guides the Magi is that of Initiation. It is connected with the inner vision of the spiritual Man, the re-awakening in him of the Third Eye of the Spiritual Seer. H.P.B. tells us that its pure white light is intensified by extreme purity of motive and of life (*S.D.* II, 294-5). The three Magi possessed that inner vision; they were lovers of wisdom, Sages, Initiates (*Glossary:* "Mage" and "Magi"). Their gifts were those of wise Men—blessings called upon the new incarnation, and symbols of the blossoming of the Soul:

1) *Gold*—the purest of metals, maintaining the permanency of its lustre and of its color through dry, wet, and high temperatures alike. Alchemists have ever worked to transmute base metal into gold, as every occultist labours to transform the lower nature of man into the gold of divine virtues—purity of body, mind and motive.

2) *Incense*—the lighting of incense sticks has been mentioned above. It is a reference not only to the lighting of Higher Manas, but, being the carrier of fire, the emanator of fragrance, impregnated and sent through space with its invisible smoke, it represents the act of devotion and offering which culminates in the Great Sacrifice later on. This is a symbol of the heart.

3) *Myrrh*—the plant possesses such virtues as healing, preserving, increasing, whitening and cleansing;—the qualities of creative elements. With knowledge, power comes to the Adept which belongs to the growth of the Soul, and He may become a Great Healer in time—physically, mentally, spiritually.

This triune offering is an illuminating symbol of the life of chelaship. Tradition tells of the same welcoming and blessing at every divine birth, not only at the time of physical birth, but at the deep, silent event which takes place within the purified and consecrated Soul; stages of awakening where no word is uttered, yet an invisible thrill transmits the ethereal force and light of Spirit. Man is seemingly alone, yet in a company which embraces the infinitude of space and being. Therein is found the "company of saints."

The Immortal Message twinkling in the living indelible Signs above tells us of the Great Fraternity, ever busy and watchful over

the unending panorama of Evolution. *The Secret Doctrine* gives innumerable hints with which to decipher these signs. In *The Voice of the Silence,* the passage quoted at the beginning of this article also alludes to the Mystery written in planets and stars. We are told that Lhagpa is Mercury. As an astrological planet, Mercury is still more occult and mysterious than Venus (*S.D.* II, 28).

Mercury represents Esoteric Wisdom and comes to birth through the union of the devotee with the Light radiating from the Spiritual Sun (*S.D.* II, 499; *Isis,* I, 131-2). Invisible Root of all consciousness and knowledge, he is the Source of Archetypal Laws and Truths (Hartmann's *Paracelsus,* p. 242). Identical with Mithra, the genius or god established between the Sun (Spirit) and the Moon (Mind), he is the "perpetual companion of the 'Sun' of Wisdom." He has *wings to attend upon the sun in its course. . . .* Leader and Evocator of Souls, Great Magician and Hierophant, *golden-coloured,* he watches over the celestial flock (occult wisdom) during the night, called in Hindu metaphor, "the golden flock of stars and solar rays" (*S.D.* II, 28). He has a close connection with the Mystery of Crucifixion which is that of initiation and spiritual rebirth (*S.D.* II, 558-9) and with Buddhi in Man. Men of Budha (Mercury) are immortal through the Wisdom they have gained (*S.D.* II, 44). He is the Initiator, the Divine Messenger, whose blessings shine on the Neophyte from the very first step, whose rays illuminate the thick, dark clouds of matter. The fire which he guards and attends can never be extinguished, and its Aura can be seen glowing from afar in the blue night.

Migmar is Mars. It represents Universal Energy; in conjunction with Mars, Manas becomes the user of this energy for high or low purposes (*S.D.* II, 43 fn. and *Paracelsus,* p. 242). Like Brahmâ, Mars typifies generative and creative power, Water and Earth, an alchemical secret. Nursling of the Pleiades, a Kumara, he is the personification of the Power of the Logos. As Kartikeya in Hindu mythology, or Mangala, he is the war-god, born of Siva's *sweat* and of the earth. He is Lolita, the red. Together with Life, he creates. Binder and Disperser, he is Fohat, with Protean propensities. He is the Warrior and the Friend, standing by the neophyte on the battlefield, and fighting on until all the enemies of the disciple's moral stamina are slain. Manas, the Will and Energy of the in-

carnated soul may (if its desire has become aspiration, and later consecration) deserve the protection of the "Hand of Lhagpa." And, being servant to Nyima, the Sun—the fountain-head of Wisdom and Life, sustainer of all Elements and symbol of Spiritual Life and Immortality—Lhagpa will watch silently through the hours of the nights of incarnation.

Such Souls, become Divine, we can recall with reverence during these December nights. When we approach the Winter Solstice, the Zodiacal sign of Virgo rises from the horizon at midnight during the period between the 24th of December and the 4th of January. The Mystery is enacted: "The 'Son' of the immaculate Celestial Virgin . . . is born again on Earth . . . and becomes Humanity as a total—past, present, and future. . . . Above, the Son is the whole KOSMOS; below, he is MANKIND." (*S.D.* I, 60.) It is said: "Arhans and Sages of the boundless Vision . . . are born at midnight hour, together with the sacred plant of nine and seven stalks. . . ." While the divine incarnation is breathed, planetary conjunctions in certain signs of the Zodiac take place. The Sun and the Moon lend also their influence according to their position among the stars.

While these heavenly signs mark the hour on the clock of Time, a renewal of Life takes place, and below the earth—still obscure and dark, but latent with warmth—seeds begin a new evolution; the process is the same on all planes, everywhere. The astral life of the earth receives new impulses, fresh currents. At this balancing point, the Pilgrim oscillates in the Eternal Now between past and future. May his steps lead him to the crystal night of the Enlightened Ones, which is as Day to their Gaze. Then will he gain priceless Wisdom and shed Peace on Earth.

MAN IN LIBRA

The fourth principle [of desires and passions] is like the sign Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection.

—*The Ocean of Theosophy*

YOUTH-COMPANIONS ASK—

ROBERT CROSBIE'S *constant emphasis on the need for "following the lines laid down" seems to suggest imitation more than original thinking. Is it not implicit in the doctrine of growth and evolution that we* MOVE ON *beyond the formulations of all past and present teachers?*

We always have to move on beyond formulations, for they are only mechanical approximations of a truth perceived. No real teacher ever thinks of a formulation as anything more than this—something that may serve to carry an idea across to another mind and then be discarded. But "the lines laid down" are more than formulations or specific directions. The lines which H. P. Blavatsky laid down for us to follow were really *lines of force* drawing men on toward greater expression of their powers for the good of a greater number of people.

Take, for instance, the Three Objects of the Theosophical Society. How soon, do we think, will the First Object of the Society be outdated? When shall we have progressed beyond the need for a nucleus of universal brotherhood? As for the Second Object, the prevailing sectarianism is enough to show us that we have by no means demonstrated for ourselves the importance of the study of comparative religions, else bigotry would be only a word in the dictionary and all men would unite on the platform of the truths held in common. Then, how close are we to explaining all the laws of nature, and when will the time come when we shall have drawn out and mastered all the "psychical powers latent in man"?

There is no imitation in following these lines of direction, and yet we perhaps would do well not to call it "original thinking," either. Something in that phrase suggests separateness—possibly we think of ourselves as busily creating great thoughts whose genius is due to us alone. But this is not so, for are not our thoughts built on assumptions passed down to us, for better or for worse, by our predecessors? Willy-nilly we are following some "lines laid down" ages ago in our common human nature. The illusion of our own complete originality in giving form to ideas is one thing which a "study of ancient and modern religions, philosophies and sciences" will promptly dispel for us.

Yet the true meaning of originality is to be found in this very process we go through of *ourselves evolving an idea.* No matter how apparently familiar it may be to other people, it is a *new idea* when *we* envision it. We cannot expect to be little gods who say, "Let there be light," and forthwith the heavens are aflame for the whole world to see and wonder; but we can interiorly utter that command and create a mental illumination *within ourselves.* The fire of mind, made manifest at each step forward in the "lighting up of Manas," makes the most commonplace truth bright and new for the man who "creates" it and for those who witness and share his discovery. Our progress does not consist in discovering things which nobody knew before, but in encountering and mastering those things which were previously *unknown to us,* and in helping to make them understandable to others who may also be ignorant of them.

Can it be said that holding the idea of a personal God could actually affect a man's courage in facing life—or is this an unwarrantable assumption?

There is nothing at all unwarrantable in that assumption, provided we mean by "holding the idea of a personal God" that the person's whole nature is impregnated with that concept. In a large majority of cases, though, since human beings are not completely logical, people have accepted certain aspects of a personal God as ideals of virtuous and fearless living, without following through all the implications of their belief. Generally speaking, of course, the fear of death is vastly greater in our Western lands than in those where the old Eastern religions such as Buddhism hold sway.

Is it possible to imagine that a being who thought himself weak and sinful and dependent for his being and his salvation on some Force outside himself would ever see Life as a challenge which he was eager to meet? The answer is obvious. The man who considers himself the creature of a God, without power and rights of his own, is not going to be found triumphing over obstacles (unless some such experience succeeds in wrenching him free from his depressing ideology). "The whole solar system's weight of life," wrote Mr. Judge in the *Ocean,* "is pitted against the *power to resist* focussed in one small human frame." Anyone who can even temporarily

glory in this seemingly unequal contest must be sustained by a feeling that he partakes of a very real divinity. It is not that a man who believes in a personal God cannot be courageous, but that his courage will manifest itself *in spite of his ideology.*

What causes young children to make up stories out of their own heads and pass them off as if they actually happened, or to exaggerate their own experiences all out of proportion to the truth? This isn't exactly in the category of deliberate lying, and yet it seems to be something which should not be left uncontrolled.

Well, if we pass over cases where the child has learned that telling great tales will bring him desired attention from surrounding adults, we can imagine several causes for this tendency. Which, if any, are right would be difficult to determine—a child's mind isn't put together like a watch to tick in a predetermined way. But we know, for instance, that the infant does not really learn to see for some time after birth. This is because the eye, in transmitting an image to the brain, reverses the picture, and the baby has to learn to right the image again when it reaches the brain. May there not be some mental parallel to this situation, requiring the child to make an adjustment between things that his imagination suggests to him as real (which we call subjective) and things which he must learn, in common with all around him, to consider as real and objective?

After all, the child is fresh from the state of Devachan, a world wherein his thoughts were very real—the only reality, in fact. Is it any wonder that the internal world still holds the dominant place in his concept of reality? And may this not make him relate his fancies as though they were facts? Also, the child's circle of activity is so small that his physical and mental horizons are drawn in close around him. What of those soul-memories of lives past and great deeds done, perhaps—must they not be crowding and straining against the narrow confines of his new-brain limitations?

Perhaps giving the child real heroes to read about and emulate would suffice to take his mind from *himself* as the fancied centre of great deeds. But if a child is given enough opportunity to use and expand his developing physical and psychic powers, he should pass from the world of imagination into the world of action quite naturally and painlessly.

"THEOSOPHIST" EDITORIAL NOTES

XVI: Chelas and Mahatmas

[The first items in the present article are part of an answer to correspondence, and appeared in *The Theosophist,* Supplement, December, 1883. "D.K.M." are the initials of Damodar K. Mavalankar, the "Indian W.Q.J."—a chela who was H.P.B.'s indefatigable assistant in theosophical correspondence and in editing the *Theosophist.* Damodar remained at Adyar for some months after H.P.B. left India in April, 1885, and then he, too, retired, "finally selected and called by Them," his Gurus, as H.P.B. tells in "Why I Do Not Return to India" (Theosophy, May, 1947).

Between Damodar's article and the two by Mme. Blavatsky appeared several discussions along the same general lines: "Occult Study," by A. P. Sinnett; "Contemplation," by Damodar; and "Is the Desire to 'Live' Selfish?" by H.P.B. (These articles have been reprinted, respectively, in Theosophy, June, 1949; January, 1948; and September, 1949.) Mme. Blavatsky's articles reprinted in this issue followed directly after "Mahatmas and Chelas" (see Theosophy xxxi, 244) which appeared in *The Theosophist,* July, 1884. "Can the Mahatmas Be Selfish?" was published in August, 1884, and "Chelas" was the lead article in October.—Eds. Theosophy.]

THE physical life of the Adept is determined more or less by the conditions of the race in which he is born, by the energy of his Will and by various other circumstances. It will be admitted that each subsequent race after the middle point is once passed, must be more and more spiritual. So one Adept having to contend with a lesser amount of materiality than his predecessors, has his way much smoother. The exact number of years which an Adept of a particular race may live is a perfectly immaterial question and can be set down more to unscientific curiosity than to any philosophical enquiry. It must be at the same time remembered that when a certain stage is reached, the conditions which surround the Adepts of different races being nearly identical, their periods of existence must be almost the same.

Question—In the article "Elixir of Life," we read "By or about the time when the Death-limit of his race is passed, he is actually dead . . . 'gone to join the gods'." What is the exact state of an adept by or about the time when the Death-limit of his race is passed? If he die a physical death at such a time, though without

the agonies of dying, where is the difference with respect to longevity between him and an ordinary man who dies at about 100 or 150 or 200 at the most?

D.K.M.—[This question] would never have been put by one who had properly *studied* the article on *Elixir of Life* and understood the spirit it conveys. Suffice to say that the passage in that article which tells us that the higher bodies become accustomed to the atmospheric conditions of the earth before the grossest ones are cast off, is a broad hint for a student of occultism who has begun to live the life.

Question—Patanjali, in his Yoga Sutras, says that a perfect Yogi becomes perfectly strong. Does he mean, by that, that he becomes physically stronger than the strongest athlete or gymnast, who is generally physically stronger than an ordinary man not taking exercise? And, if so, what makes him so very strong, since he eats very scanty or no food at all? Who is physically stronger—a vegetarian or a flesh eating man—not to say of the psychic powers he, the vegetarian, acquires?

What *Patanjali* means is that the *Yogi* becomes strong owing to the development of his Will-Power to an enormous extent. Upon what he lives, is sufficiently answered in the article on the *Elixir of Life*. *Akasa* is the mother of all phenomena and the source of nourishment of him who knows how to use it. Vegetables have properties which are not fully known, and if certain undiscovered (to the general world) vegetables were prepared and eaten in a certain way, there is no reason why they should not give even more strength than animal food. Meat-eating is full of dangers, not only psychological but even physical; and the law which teaches the spread of contagion ought to have made this fact evident. How many diseases are inherent in an organized body and yet remain unsuspected? Vegetable diet is not attended with so many dangerous results.

D.K.M. *(Chela)*

Can the Mahatmas Be Selfish?

In the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an

unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn.

To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma.*

It is only in *personality* that is centered selfishness, or rather the latter creates the former and *vice versa,* since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's egotistic personality to the ex-

clusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law.

All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination.

For us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the

vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untrammelled Will centered in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

CHELAS

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem to prevail. What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple;* but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra,* and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those

who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appall many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmaster-

ing sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

SEEING THE MAHATMAS

Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere.

—H. P. BLAVATSKY

THE ALBATROSS

SOMETIMES it seems we have hung the Albatross around our neck. And there it hangs until we who put it on, lift it off. The Albatross is the bird of good omen in Coleridge's poem, *The Ancient Mariner.* It was wantonly shot by the Mariner and from that moment on, ill luck pursued the ship and crew. Not until the Mariner unconsciously blessed the watersnakes did the Albatross fall from his neck and the spell begin to break. To him watersnakes had seemed the lowliest of creatures, but when he blessed them, "O happy living things," the Soul overcame its oppressor—separateness—and compassion for the least of creatures poured through the wall of aloofness and indifference.

What is the meaning of the Albatross, augury of the future, for the theosophical student? Ask him who has let it live. Why is it heedlessly destroyed? Ask him who has shot it and despairs. Alive and winging through the air the bird is the personification of opportunities availed of, good intentions carried through, and a happy, positive reliance upon the Law. Hanging lifeless around man's neck, as dead weight, the Albatross is symbol of opportunities neglected, good intentions become yellow and musty with age, reliance and resignation become fetishes of outward form and not inner relinquishment. It is positive reliance vitiated by negativeness and doubt.

The feeling of aloneness has a tight grip on many natures, but worse than its grip is its treachery. At times the student is falsely elated, painfully happy in his aloofness. This phase passing, down he tumbles, left alone then with his despair. In the off-stage, private life where each one faces himself, this feeling hovers about, ready to take possession unless through deliberate will-effort it is shaken off repeatedly and its force spent.

Man is the Chooser, the teachings say. But students become "choosey" of opportunities. Menial tasks, such as keeping the workroom or home clean and orderly are seldom noticed. A broom is not to our philosophical liking: this cannot possibly spell progress, this is drudgery and beneath our dignity. But Ammonius Saccas, "The Sack Carrier," was a porter in the market, Thomas Paine a

staymaker, H. P. Blavatsky made ties to eke out her income. How often, as the day's journey brings its share of Karmic retribution and need for right choice, is the mind opened to let in the Soul's golden light to illumine the way? Why are we so cold and unyielding when the law seeks recompense and we can pay off an old debt? Mr. Crosbie wrote, "I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage."

It is not the lack of opportunity that causes despair. It is good intentions unfulfilled, put aside, and left to gather dust on the shelf. High aspirations measure the health of any man, spiritually and mentally. Nothing could be more accurate as gauge of mental awareness and spiritual vitality than good intentions created and carried through. It may be said without exaggeration that, if acted upon, they cause *all* growth of inner stature, as food and sunshine nourish the outer body. Good resolves demand physical birth. Failing of that they die and the whole system of the inner man becomes stagnate and infected with their remains. A single intention made manifest as a spiritual cause set going creates an unending series of good effects on all planes.

As for happy reliance, it is fit measure of the individual's conviction as to the Law of Life—Karma. Everyone quickly understands the give-and-take motion of it, but to be profoundly convinced of this is to accept whatever comes, and still keep soaring. The victorious warrior in life is always being defeated, yet he ever moves forward. Never does he lose heart and retire like the shy turtle within his carapace to nurse his battered pride. Paradoxically, through defeat his faith becomes reliance.

Thus is the Albatross, the bird of good omen, kept alive and soaring.

SOME ADVICES

Vigour and strength of body are the nobility of cattle, but rectitude of manner is the nobility of man.

It is better to reprove your own errors than those of others.

It is good not only to refrain from doing an injury but even from the very wish [the vagrant thought of it].

—*Lucifer,* March, 1891

LINES OF EDUCATION

> As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations. Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness. Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hot-beds of such selfishness.—*The Key to Theosophy*

HOW is theosophical education progressing, and what is the theosophical influence on education in the world? If H. P. Blavatsky were bringing out a new edition of her *Key to Theosophy,* how many revisions would be necessary in the section on education? Is the heritage of hypocrisy, which she saw passing from generation to generation by means of the school, any less in 1949 than when she traced its course sixty years ago? Is the influence of priestcraft disappearing, and has the religious psychology of virtue-for-reward's-sake decreased in power? Is the chill of a mechanized and competitive system of education being replaced by the warmth of human interest and the atmosphere of companionable pursuit of a common aim? Are boys and girls growing up to be the free and unselfish men and women that Mme. Blavatsky aimed to provide for?

Sixty years is scarcely enough for more than a few beginnings to consolidate into permanent efforts, but the magnitude of the task calls for more and more beginnings, and thus the *Key* is "dedicated by 'H.P.B.' to all her pupils, that they may learn and teach in their turn."

Clear and forthright as the *Key* treatment of education is, it does not draw up a blueprint for the precise construction of a theosophical educational institution. Theosophical reform depends upon all par-

ticipants understanding the need for change and knowing what will be their unique contribution to the end in view. If a System had merely to be set up, and maintained by the sheer force of a few leaders acting upon various inert masses of humanity, understanding could be dispensed with, and the very existence of the System would justify all actions on its behalf—with no reference to human evolution, integrity, or free will. But so long as the objects of the theosophical movement are 1) brotherhood, 2) the balance of diversities, and 3) progress in self-knowledge, theosophical reforms must begin with the individual, and the individual must begin with fundamental principles. The theosophist's aim is to establish all activities with reference to the impersonal law and the common goal of spiritual evolution. In the field of education, therefore, the assimilation and universal application of the general principles given in theosophical teachings is the firsthand responsibility of each parent and teacher.

Mme. Blavatsky, for example, portrays unmercifully the results of the examination system, which trains children "for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling." Shall it not be asked, how many twentieth-century schools have progressed beyond this mechanization program—and how are theosophical parents evoking in their sons and daughters the brighter ideal of a "vigorous and liberal mind"? Perhaps the home has no "examination system" (if cross-examination be excepted), but what attitude prevails in the home toward contests and competitions where intellect and memory alone are called upon? How are school-marks received and interpreted? Is the child encouraged to aim chiefly for high grades, to strain and cram for tests and recitation, to retain information only so long as it is profitable? If so, what becomes of the theosophist's attempt to develop spontaneity in speech and self-reliance in thought? How is integrity to be expressed, if motive and aim are in practice subordinated to quantitative results?

The atmosphere of the home may be a constant support for self-reliance and for a sense of responsibility, when the tone of family conversation offers a natural incentive to single out and share the real values of daily happenings. From self-examination of one's response to events comes a sense of the meaning of individual and collective karma, and the mind that has enough insight and detach-

ment to derive an impersonal beneficence, so to say, from thinking over an experience—any and every experience—will always have something to contribute to a meeting, however casual, of good discoursers. A child brought up to understand the habit of reflection will go forth to each experience, whether new or accustomed, with freshened perceptions and a disposition toward intelligent use of the situations he enters or encounters.

When natural opportunities are found and taken, the family may be a center for philosophical conversation, a training-ground in the discourse that lightens not only the task at hand, but minds and hearts as well. Those to whom the Ego was drawn by ties strong enough to serve as a current of rebirth—must they not be the minds he most needs to meet and understand? Perhaps one of the greatest challenges to integrity and impersonality is the casual intercourse with familiars: what price politeness or even common decency when we are among those we cannot "impress," those with whom we perhaps have not kept up civility, nor even its appearance, let alone courtesy?

Shall we not consider what is the line between the so-called "acceptable" social hypocrisy and the spiritual desert where live the soulless men? How much responsibility has Society at large, through the practice of insincerity and pretense, for such profoundly dehumanized beings as are met with here and there in our civilization? One product of utter moral materialism, so to speak, is described in a modern novel as having no real friends, being incapable of relaxing except with a person who would not or could not "use" him as he used all others. Such a being is among the "spiritually dead," opaque to the higher life of human aspiration and godlike aims. These human anomalies "have still their delights," H. P. Blavatsky writes in *Isis Unveiled*—

> they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive. . . . A high development of the intellectual faculties does not imply spiritual and true life. . . .
>
> Our present cycle is preëminently one of such soul-deaths.

Is it any wonder that the theosophist is urged to supplant, by every means in his power, that system of education which is based on the theory that intellect is a product of the mechanical interaction of brain-stuff, and which, instead of promoting a sound cultivation of the thinking and reasoning power, imprints upon the child-mind the "brute facts" of a struggle for existence and the survival of the fittest? Under the surface of scholastic training, the theosophist is invited to observe that "the energies generated by the brain molecules of its adherents are all concentrated on one point, and are, therefore, to some extent, an organized body of *educated* and speculative intellects of the minority of men, trained against the hosts of the ignorant, simple-minded masses doomed to be vampirised, lived and sat upon by their intellectually stronger brethren."

Our civilization, if it is not to see increasing numbers of "soulless" men and women, must have a counteractive influence to offset those who train the intellect but care nothing for the spiritual mind. Is the theosophical parent or teacher prepared to help children discover the line between concentrated activity and "intense activities"; between healthy diversions and artificial entertainments; between graciousness and superficial "manners"; between tasteful dress and that "taste in dress" which is a psychic adoption of "what-other-people-do," or an equally psychic reaction from the normal, the appropriate, and the simple? What attainments is the child expected to strive for, and what distinctions in others will he respect?

Theosophical training for children presupposes a desire on the part of the educator, whether parent, teacher, or friend, to work toward the ideal human relationship, which is always—despite differences in age, sex, condition, and intellectual ability—an egoic communion. To cultivate and develop the mind in the right direction requires, in turn, a progressive application of the objects of the Theosophical Movement. Brotherhood first, as the basis for mutual help and rapport, and as the motive which evokes the highest powers of intuition and discrimination. Second, the study of all forms of thought and belief, as they affect one's own mind, since they may influence or distort judgment and impartiality. Third, the investigation of principles through their practical application in daily life, with the aim of achieving self-reverence of mind and body,

for the hidden side of man and nature is to be approached and the motive must be purified before such a study is begun.

Obviously, for this program, good intentions are not enough. What is the mind, and what are the laws of its evolution? What is karma, and how much of the "burden of life" can be lifted by man's will? Where must reincarnation be taken into account? What is the purpose of interdependence, and what is its relation to self-reliance? *And what authority is to decide for us our duty and responsibility in the furtherance of theosophical education?*

"The sons of Theosophists are more likely to become in their turn Theosophists than anything else." . . .

Child Training

Theosophists should bear in mind the law of Karma, and carry it out in their training. Punishments should rather be called *consequences*—the inevitable results of a cause. . . . And due warning of the effect should be given. . . . Parents should never punish in anger, never lose temper with a child; but calmly administer the previously threatened payment for breach of law. Children are very quick to perceive, and the *certainty* of the effect is the only deterrent to the act in the future. . . . All threats of unknown bogies or other methods of working on their fears are as wicked as they are useless. Too many people punish offences against custom and manners as heavily, if not more so, than moral delinquencies. This gives a child a very false idea of the relative proportion of human and Divine law.

In all our action and attitude towards children, love, and love alone, should be apparent as our motive power. Discipline and teaching alike prompted by our desire for their final welfare. Pain and sorrow, pleasure and happiness, given in the same loving spirit, for the same wise and good end; and the more we realize that our own education goes on in the same way, the more will our children see and understand the use of our discipline.

And here we touch on the root of the whole subject. It is *our* growth, *our* education, that affects them. It is what we think and what we believe that has most effect on them.

—Francis Annesley

Theosophical Siftings, 1890 (III)

ON THE LOOKOUT

Affairs of Tibet

News emanating from China about Tibetan affairs will be of special interest to those theosophical students who may remember that in one of *The Occult World* letters from an Eastern Teacher to Mr. A. P. Sinnett (then—1880—editor of *The Pioneer,* Allahabad) reference was made to two crises that had risen, one affecting the Theosophical Society and the other Tibet. "For, I may tell you in confidence," wrote the Master, "that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese war." And, he added, "if she does not succeed, it will be due to us; and herein, at least, we will deserve your gratitude." Now, among much that is speculative, newspaper reports say that the Tibetans have expelled the Chinese mission from Lhassa (London *Times,* July 28). Thus another page is being added to the varying history of Sino-Tibetan relations.

Later reports state that a Communist column, composed entirely of Tibetans, are reported to be operating south-west of Lanchow, and to have "liberated" the famous Lamasery of Labrang, one of the largest and most famous Buddhist institutions in all central Asia (London *Times,* Sept. 10). It is also officially announced from Canton that the installation ceremonies of the tenth Panchen Lama would take place at Kumbum, in Chinghai Province, during the first week of August. It was expected that the ceremonies would be attended by Tibetan lamas and Buddhist dignitaries from many parts of Inner Mongolia, western China, and eastern Tibet, although not by any representatives from Lhassa, which does not recognize the present Panchen Lama who is said to be a protégé of the Chinese nationalists. Meanwhile, Chinese Communists are promising "liberation" to all neighbouring countries.

Researches in Tibetan History

At about the time these ominous reports appeared in the newspapers, Prof. Guiseppe Tucci, the famous Italian archaeologist and one of the greatest living authorities on Tibet, gave a brief account of his researches in that country during his latest expedition, which

he commenced in March, 1948 (London *Times,* July 19). With the permission of the Tibetan Government, he spent more than seven months in Tibet (one month in Lhassa) covering more than 13,000 miles on foot or horseback. He was twice received by his Holiness the Dalai Lama, who, when Prof. Tucci left, presented him with a rare set of Tantric works which are not included in the well-known collection of canonical books:

> The catalogue of this collection, now in preparation, will certainly add to our knowledge of the esoteric schools of later Buddhism, because many of these texts are a translation from Sanskrit into Tibetan; others might be apocryphal, but not less valuable for discovering the various mystic currents which found their way into Tibetan Buddhism.

Many temples were examined by Prof. Tucci, and, in Ganden, he visited the tomb of Tsonkhapa, "the famous reformer and founder of the Yellow Church, and admired the beauty of the place, and the cleanness and discipline of the monastery."

Maitreya and the Monastery of Zinchi

Prof. Tucci states that the easternmost point of his journeys was Oka under the holy mountain of Odegunghial, a few miles north-east of which is the monastery of Zinchi, considered to be specially sacred by the Tibetans on account of its ancient image of Maitreya.

> Maitreya is the Buddha to come who now dwells in a heaven, awaiting his descent upon earth. This will occur, according to some calculations, before 400 years have elapsed, and, pending his arrival, increasing misery, wars, famine, epidemics, and hatred will make life not worth living. At the end, the saviour will come to bring again peace and love. The monastery is built in a lonely place among shrubs and small trees, and one can well understand why the great religious reformer of Tibet, Tsonkhapa, spent many years of his life in the temple, where, it is said, he had some of his most inspiring visions. The image is still there, but it is not the one alluded to in some historical books as being of Central Asian origin. This part of the country, formerly densely populated, is now almost desert.

Among his other discoveries, Prof. Tucci lists some Sanskrit manuscripts containing two works hitherto unknown, and written in the first century A.D.:

> The first manuscript is the summary of Buddhist dogma. Although in verse, it is an exhaustive and most curious survey of

the complexities and subtleties of that philosophy. The second is a poem describing a former life of Buddha when he was Prince Manicuda, a living example of charity and love.

A Tribute to Tibet

When Mr. Sinnett's Eastern correspondent wrote him that for centuries they had had in Tibet "a moral, pure hearted, simple people, unblest with civilization, hence—untainted by its vices," there were few to listen and fewer still who believed that the statement was anything but biassed exaggeration. The Teacher went further and asserted that for ages Tibet had been "the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres—the physical and the spiritual." Since the eighties of last century, many writers have confirmed this view of Tibet and her people. Prof. Tucci is the latest authority to pay his tribute. He ends the *Times* article from which we have been quoting with the words:

> On leaving Tibet to come back to this world, which perhaps by an error of perspective we call civilized, I felt really homesick for a country which is so beautiful that one feels nearer heaven there, and also for a people so congenial to me.

A Meeting with the Dalai Lama

The professor followed this up by giving an interview, on his recent return to Italy, to the Rome correspondent of the British Broadcasting Corporation. In it he mentioned particularly his meeting with the Dalai Lama. After remarking that it was difficult to say what made the greatest impression on him in Lhassa, Prof. Tucci said:

> The ceremony [of meeting the Dalai Lama] is complicated; one should present him with symbols of the various planes on which every personality, divine or human, is composed. I mean, for instance, a statue as a symbol of the physical plane, a book as a symbol of the verbal plane, and a reliquary as a symbol of the spiritual plane. Then one should bow down and receive on one's own head the benediction imparted by him with his hands. His Holiness is still very young—he is fifteen—but he seems to be ageless. I saw him sitting on the golden throne with the solemnity and the dignity of a god. . . . I have met in my life many political men, but they left me indifferent. Sometimes I asked myself how it was that they came to be considered as great men, so uninteresting they seemed to me. But in this boy

> it was quite another thing; I felt that I was confronted with the embodiment of a spiritual force, which played, and perhaps has to play, a great role in the history of Asia. That is the point: he is not only the chief of a state, a political man, but the symbol of some truth or of certain ideas which bring us into contact with the unknown, and without which man cannot live. (*The Listener,* August 18.)

"The Problem of Body and Soul"

Under this title, Dr. Gustav von Bergmann, the head of the second medical clinic of the University of Munich, contributes a summing-up of his life's work in tracing the reciprocal interrelations of body and soul. Dr. Bergmann, celebrating his 70th birthday, was introduced to the readers of the German newspaper, *Die Neue Zeitung* (Jan. 5) as one who has worked hard all his life to establish as close a connection as possible between philosophy and medicine, and as attaining world renown by his revolutionary investigations in the field of internal medicine. (More than 25 years ago, Dr. Bergmann, apparently one of the pioneers of modern psychosomatic medicine, was studying the problem of "Body and Soul in Internal Medicine.")

In his anniversary article in *Die Neue Zeitung,* Dr. Bergmann deplores the fact that in spite of so much evidence to the contrary, the average physician persists in acting as though the patient's physical ailments had no connection with his mental and emotional states. "It must be made clear to the physician as well as the layman," he writes, "that as long as we live there exist perpetual connections between psychological experiences and bodily processes. . . ."

"The Situation as a Whole"

Lest the reader get the idea that these "connections" are too subtle and abstruse for him to recognize, Dr. Bergmann cites a few examples. (The passages quoted are a free translation.) He relates:

> We have established *(a)* that tears are shed due to sorrow as well as to an over-abundance of joy, and consequently a gland is being put into a condition of increased activity; *(b)* that while a person is in pain a gland pours out by a so-called internal secretion its chemical product, so that the blood pressure rises, the heart beats faster and stronger; and *(c)* that, when angry, the gall bladder, irritated by foreign bodies, the gallstones, contracts it-

> self convulsively in a gallstone colic. A great number of similar connections could be cited, which demonstrate the close mutual interconnections between the mentioned substances and the nervous system, and thereby prove that these two worlds—the phenomena of an objective world and the experiences of a subjective one—are closely related, even if we are not conscious of the fact. . . .
>
> A disappointment slows down the flow of the stomach juices, a joyous expectation may provoke the opposite. Our point of issue must always be the situation as a whole. It has been compared with either a drama, the parts of which are assigned to the organs, or to a football game where, according to certain rules, the positions of the individual players constantly change.

"FUNCTIONAL BIOLOGY"

Dr. Ian Stevenson, whose article in the April *Harper's* was discussed in the November Lookout, selected this same issue as one of his points of emphasis. The modern physician, he wrote, laughs at the ingenuous "casing" of the medieval physician, who would record that "Peter's wife lay abed of fever." But actually, Dr. Stevenson remarked, this naïve phrasing—the physician considering not only the fever, but the woman who had the fever—hides an important factor in successful medicine. The whole psychic predisposition of the person alters and makes unique the physical ailment.

Dr. Bergmann concludes his article in a similar vein: "The process of living, whether it enters our consciousness clearly, as in the case of mourning or anger, or passes by unrecognized, at any rate neutralizes the separability of the physical and psychic occurrences. In the situation as a whole, we have to study only the performance of life-occurrences, that which I call 'functional Biology.' Once this performance enters morbidity, then we speak of 'functional Pathology'."

"RIGHT CONDUCT"

Under the pseudonym of "Artifex," a writer in the English newspaper, the *Manchester Guardian* (Oct. 13) examines the question of right conduct, recalling that during the first world war he aroused—

> "too much contempt and wrath" by saying that men are often confronted by circumstances in which there is no right course of action possible, merely a choice between the bad and the worse. A

> clergyman wrote to say that such a statement was a shocking thing to say to young lads. I replied that the really shocking thing would be to tell lads that they could live a mean, dishonest, vicious life for twenty years and at the end be in as good a position to act rightly as if those past years had been spent nobly.

"Artifex" apparently is referring the clergyman here to the Church's dogma of vicarious atonement. When taken in its literal sense—as the Church expects it to be—there is no theological doctrine (with the possible exception of that of original sin) which so clearly encourages sub-human behavior. H. P. Blavatsky refers to it in her *Key to Theosophy* (1889) as "that dangerous dogma which teaches us that no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and his blood will wash out every stain. . . ."

"Redeemed Child of Jesus"

The ledger-balance of Christian justice, on this doctrine, stands thus: the *victim* of the murderer, who is killed in most cases with no time to repent or "call upon Jesus," meets the full punishment for his past offences, while the murderer, when overtaken by human justice is, as H. P. Blavatsky recounts, "imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus!" No wonder H.P.B. could write, "Tell me the name of that pagan country where crimes are more easily committed or more numerous than in Christian lands." "Artifex" might well have quoted to his clergyman critic the Parsi doctrine (as given in one of Max Muller's lectures): "If any of you commit sin under the belief that he shall be saved by *somebody,* both the deceiver as well as the deceived shall be damned to the day of Rasta Khez. . . . There is no Saviour. In the other world you shall receive the return according to your actions. . . . *Your Saviour is your deeds* and God Himself."

"Past Ill-Doing"

The *Manchester Guardian* item is not concerned with the consequences of evil action in "the other world," but attempts to discover why we are sometimes faced with a choice allowing of no good

action, but merely the alternatives of the bad and the worse. "Artifex" concludes that it is "often, though not of course always, past ill-doing, personal or social, that makes right doing impossible." He cites an incident in South Africa, in 1904, when a man and his wife, alone in their isolated farmhouse, had to defend themselves against a Matabele raid. When things were at their worst, the wife begged her husband not to let the savages take her alive. His reply was that he was saving two cartridges. . . . "Artifex" points out that if things had gone ill, the man's choice "would have been between killing his wife and shooting himself, or allowing her to fall into the hands of merciless savages and seeing him die of torture. As the man remarked, in telling the story, 'No decent fellow would hesitate which to do'."

Confronted with this extreme case, the average man would say that right action is not possible in such a situation. And this would be true if he meant that no action at that point could "right" the whole affair and conjure out of it a happy ending. Yet this is not the ethical problem at all. The ethical problem is, What standard of action do I follow? This question has no reference to time, place, or circumstance, since it concerns motive and the choice of *an attitude of mind*—and both of these are matters between a man and his conscience.

"They Might Have Walked Unharmed"

Simply to say, "It is better to die than kill," would be for many a solution only less fantastic than the original dilemma. No man has the right to recommend that anyone else risk his life for a principle. Yet a principle is just that—it is something which, for a man of principle, is of greater importance than life itself. Or rather, to the man of principle, life consists not of days and years, births and deaths, but of the search for principles in every event and the *stand* for principle wherever and whenever recognized. These are the men for whom the death of the body is infinitely preferable to an inner death, the death of integrity.

But what to do with the posited dilemma? "Artifex" continues:

> Here the past ill-doing was social, not personal, for if from the moment when white men first went to South Africa they had tried to serve rather than to exploit the natives they might have walked unharmed among the Matabele as for eighty years the

Quakers of Massachusetts walked among five mutually hostile tribes of Red Indians.

Overwhelming Dilemmas—A Weak Argument

This suggestion is not as irrelevant as it may first appear, for "Artifex" follows back along the chain of events to many and repeated breaches of the so-called moral code quite as shocking, *in principle,* as the "impossible situation" to which they inevitably led. It is to be noted that the man who calls upon a horrible example to prove that kindness and fair play are not always "successful" is seldom a stickler for utter justice in *all* circumstances. He will often condone isolated acts of prejudice (provided he is not the victim), without the slightest consciousness of their cumulative effect. He has never observed (and would find it hard to believe) that one who conscientiously—in little ways and great—makes his choices out of consideration for charity, justice, and generosity, is less and less often beset by overwhelming dilemmas.

Beyond all considerations of how this or that dilemma or choice comes to present itself in one's life, is the question of integrity. Is there nothing a man will not permit himself to do, even if the alternative is death? Is an ethical standard meant to apply to all but the *fundamental* moments of choice? In such a final emergency is he to commit all the acts once regarded as inhuman, dangerous to others, or dishonest, and perform them with impunity—almost as a moral duty? If so, what becomes of the *principle* of right action?

"Whole" Action

Right action is not necessarily difficult nor disagreeable, but neither can it always be easy and delightful. If one is interiorly convinced of the necessity for, say, harmlessness, he will strive, as Patanjali has it, to make harmlessness "complete" in himself and his life. If one sees the cosmic reason, so to speak, for veracity —if he realizes that absolute straightforwardness implies will, concentration and clear-seeing, without all of which the use of power and knowledge is hazardous—he will hold before himself the ideal of *complete* veracity, and permit himself no "storm-shelters" of falsehood or dissembling. Such an ideal is doubtless impossible of full attainment in one incarnation, and it cannot even be conceived

of on a one-life basis. Under the law of Karma, however, motive being supreme, "even a little of this practice delivereth a man from great risk." It was not to the moral coward nor to the ethical relativist that H. P. Blavatsky spoke in describing the Theosophist's duty to himself:

> To control and conquer, *through the Higher, the lower self.* To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i.e.,* if he thinks it is the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. (*Key to Theosophy,* p. 241.)

JESUITS IN RUSSIA

When Catherine II of Russia invited the Jesuits to her estates (especially to White Russia, formerly a province of Poland) in the eighteenth century, she little thought that, after her death, they would return to the inveterate policy of the Order, and attempt to dominate a country which had sheltered them during their years of trouble. Yet such was the case. Catherine's successor, the Emperor Alexander I (1777-1825) had to issue a decree in 1815 expelling them from his capital. He referred to their abuse of the confidence they had obtained, and he charged them with sowing animosity among families, and hatred and discord generally. Nicolini in his *History of the Jesuits* (1893) tells us that Alexander I did not expel the Jesuits because they were Catholics and priests, for, in the same decree, he mentioned that he had already sent for monks of other Orders for the benefit of his Roman Catholic subjects.

WILL THEY RETURN?

The story of the entry into and expulsion from Russia of the Jesuits was recited in a sermon by a Roman Catholic Bishop last August, during the celebration of the Feast of St. Ignatius Loyola at the famous Farm Street church in London, England. What made the occasion noteworthy was the hint given by the Bishop of Lancaster that the Society of Jesus might be returning to Russia, "the scene of its defeats." (*Daily Telegraph,* August 1.) He did not suggest when or how. But, obviously, a statement of this nature would not be made thus publicly unless negotiations had taken place and were

proceeding satisfactorily. It has its own special interest in view of the Vatican's public attitude towards Communism in Europe.

The Society has never been over-scrupulous as to the means to be employed for obtaining its ends. "The dogmas of their creed," wrote Nicolini, "the precepts of their moral code, their political principles, all these they have changed or modified according to places and circumstances." Given the time and opportunity, a strange parallelism might be worked out between the declared policy of the Society of Jesus and that of Soviet Communism.

Catholic Prayers For Russia

From another source, Monsignor Fulton J. Sheen's latest book, *Peace of Soul,* comes a pair of curious statements: "There may be a greater potentiality for the Christian apostolate in revolutionary Russia than is apparent in the indifference and false tolerance of the neither hot nor cold liberals of Western Civilization," it is suggested (p. 192). Further on, in describing the "blood bank" of extra prayers available for non-Catholic salvation, Mgsr. Sheen declares that like grafting skin and transfusing blood, "it is possible to graft prayer and transfuse sacrifices," and this is why the Catholics "end every low Mass throughout the world with prayers for the conversion of Russia." "Every soul in the world," the declaration is, "has a price tag on it, and since many cannot or will not pay the price themselves, others must do it for them."

How the "vicarious atonement" of State or totalitarian control over the individual will jibe with the enforced paternalism of the Catholic's "Father in Heaven," remains to be seen, but the drama being played out in the Russian soul (see "Studies in Karma," in Theosophy for May) may be the means of sharpening the perceptions of many who have yet to distinguish the inimical features of Catholic philosophy and psychology.

"Witches" and "Flapdoodles"

It may be pertinent, in this connection, to remark that for the theosophist, "witch-hunting," whether of Catholics, Communists, or any other sect or creed, is indefensible. Personal and partisan opposition does not weaken ideas and psychologies destructive to man's spiritual progress, for denunciation acts as a fixative upon the

personal belief or characteristic condemned. Students of H. P. Blavatsky's work will need no reminder of the implacable hatred of the Jesuit Order towards everything for which she stood, but however forthright her declaration, "Theosophy or Jesuitism?" (THEOSOPHY XXVIII, 484 and 532), H.P.B.'s attitude toward the individual religionist was never tinged with the self-righteousness and outraged feelings of the rival "believer." Out of the *Gita's* philosophy, rather than that of the Mosaic Law, comes the preface to the second volume of *Isis Unveiled.* H.P.B's utter incapacity for persecution was so striking that "Saladin," the editor of the *Agnostic Journal* and her personal friend, wrote in memorial that—

> she did not call even those who reviled and wronged her by a more bitter epithet than "flapdoodles." Such assailants as even the Coulombs and Dr. Coues she referred to with expressions equivalent to "Father, forgive them, for they know not what they do," even when these assailants were doing their best to cut her, soul and body, with numerous and ghastly wounds, and to fill them with salt and salve them with vitriol. (*Lucifer,* June, 1891.)

THEOSOPHY AND ITS "ENEMIES"

Such a book as *Peace of Soul* is sufficient "revelation" of Catholic dogma to explain the complete divergence of esoteric philosophy and exoteric Christianity, but while noting the dreadful consequences in human thought of the personal-God idea, vicarious atonement, and the complex of original sin, the theosophist must take care not to confuse an idea with the man who holds it, a belief with the believer. Theosophy, with the law of karma and "self-induced effort," cannot sanction proselyting, "boring from within," nor "loyal opposition" with respect to any creed, sect, or party. The theosophical movement cannot be furthered by destructive activities toward so-called "enemies" of Theosophy, for the philosophy will circulate only as students center their energies on *the doctrines themselves.*

Theosophy is for those who want it openly and freely: its presentation—to be consistent with its teaching—must be honest, unequivocal, and completely aboveboard. Theosophy is in conflict with no man, but only with false ideas. The theosophical point of view, being impersonal, calls for the utmost impersonality in those who would spread broadcast the teachings of H. P. Blavatsky and Wm. Q. Judge.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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